

Lancaster Faith & Justice Commission Parish News Bulletin July 2018

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St Bernadette's Parish House, Bowerham Road, Lancaster LA1 4HT



Speaking up for the planet in Kendal

An evening of Prayer, reflection and discussion with Tim Farron our MP *from Fr Hugh Pollock*

As one of the delegates with CAFOD at the Paris Conference

in 2015, I opened up our evening giving my insight into what it was like to be there, receiving daily bulletins about the progress being made in the talks and the various positions of the national groups. We also met a great variety of people who were affected by Climate Change and who were both taking necessary survival measures should, for example, their country disappear under the sea, and people who were using renewable energy in new and inventive ways in the poorest countries. Some of these examples put us to shame. At the same time I wanted to get across that though the conference result was good, yet the result was qualified by the failure to protect indigenous peoples and many of the poorer nations at most risk, even though some measures of help are in place. Essentially however that we should be positive.

We then prayed, using a Cafod liturgy, and during the prayer (after a delayed train journey) our MP arrived.

Tim Farron, MP for Westmorland and Lonsdale, has already signed up to the letter on getting our carbon emissions to zero, and so he is already on board. Tim spoke about the Christian view of humankind as being loftier than most, because we are made in the image of God. This gives us a clearer response to the idea of responsibility to our neighbour as not simply the people in our current world but those living three and four generations ahead. He agreed that the outcomes of the Paris Climate Change Conference are important, but that as individuals we still need to make a significant difference. Although there is rightly an emphasis on managing pollution from vehicles in our high street, these only amount to about 20% of the total - the rest comes from the buildings around us.

He asserted the reality of climate change. Since we have been recording temperatures, of the 18 years of this millennium 17 have been the hottest. The scientific data about climate change does not depend solely on analysis of temperature rise since we have been recording this, but on knowledge gleaned from study of geological data. We have known since the 1950s that human behaviour has adversely affected the climate.

He noted that one of the biggest threats we face is the mass migration of peoples driven from flooded islands and desertified areas, who are looking for places to live. One of the cardinal sins he noted is the use of terminator seeds - the creation of seeds that produce crops for one generation only, driving the farmer back to the global corporation to buy another generation of effectively sterile seeds.

Wanting to end on a positive note, he spoke about the work of James Lovelock in identifying the function of cfc's in destroying the ozone layer. Du Pont, the manufacturer, lobbied widely to discredit this evidence but by 1978 the Montreal Accord made illegal the use of cfc's - a legal ban that is recognised still. Since then, the ozone layer has begun to renew itself.

In response to questions, he described the folly of government in backtracking on its green aims. The UK has the greatest tidal surge of any landmass apart from Canada, but the government is not supporting wave power. Instead it is beginning to support fracking and other unsafe carbon-positive options.



*Tim Farron MP
in Holy Trinity
& St George's
Parish Room
Kendal
And Fr Hugh in
Paris*



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Eucharist and Poverty

Reflection from Fr Paul Hypher

The last Eucharistic Congress to take place in this country was in 1908. At it Fr. Herbert Lucas SJ, a key-note speaker, talking of the Eucharist as the Sacrament of Divine Condescension, quoted Fr. Martindale:

"To our mind at least far more marvellous than the great pageants of Corpus Christi - when with all royal pomp of banner and incense and vestment and thundered Pange Lingua, the King moves through streets and squares - are the hidden processions, such as that when, in the early days of persecution, the Christian acolyte carried, Christ, secretly, through crowds of money-makers and pleasure-seekers, who knew nothing of his neighbourhood; and daily into slums and courts of our great towns, as foul and pestilential as those of old Rome, the reeking courts of London" (i)

In fact the public procession of the Blessed Sacrament through the streets of London did not happen; it was banned, amid intense legal wrangling, by Mr. Asquith who felt it risked causing sectarian riots.

What did happen was that huge crowds, filling the streets all around the Cathedral, from the British Isles (including Ireland) and from France and Belgium (the Congress was bilingual) - fell to their knees in deep devotion when the Pope's Legate Cardinal Vincenzo Vannutelli, blessed them from the Cathedral balcony with the blessed Sacrament.

The devotion and peacefulness of all those many thousands of ordinary Catholics became itself the profoundest of witnesses to faith, untainted by any sectarian demonstration or conflict.

St. John Chrysostom (c. 345-407ad) says:

Would you honour the body of Christ? Do not despise his nakedness; do not honour him here in church clothed in silk vestments and then pass him by unclothed and frozen outside. Remember that he who said 'This is my Body' and made good his words, also said 'You saw me hungry and gave me no food', and 'in so far as you did not do it to one of these, you did not do it to me'.

In the first sense the body of Christ does not need clothing but worship from a pure heart. In the second sense it does need clothing and all the care we can give it. ... God has no need of golden vessels but of golden hearts. (ii)

For John Chrysostom a gulf between worship and compassionate justice is not merely a scandal, it is a threat to the integrity body of Christ.

In the Gospel of John (Chapter 13) during that last meal before Jesus' Passion, the institution of the Eucharist is omitted. Instead Jesus 'institutes' 'The Washing of the Feet' as his ultimate act, as the servant-slave, prior to his Passion.

For Jesus this act is the practical expression of the kind of sacrificial self-giving which is required both by his dying on the cross - as expressed in His laying aside his garments and taking them up again - and by his self-giving for us in the Eucharist. It is through both of these actions that the Father's forgiving love, especially for the poorest, is manifest.

The unleavened bread of the Passover is the bread of the slaves escaping from Egypt

At the Passover Seder the leader declares:

This is the bread of suffering, the poor, humble bread which our fathers ate in the land of Egypt
Come in hungry stranger and eat with us.

Come in homeless wanderer and celebrate the Passover in our home.

It is to these words, that Jesus later in the Seder added his Eucharist words, spoken over an extra portion of bread which he shared among his disciples. Here in word, presence and act is the meaning of Eucharist

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No wonder Paul was so shocked when he found that the Christians in Corinth were 'shaming the poor' by ignoring them and their needs at their Eucharists (I Cor 11.21); it was a sacrilegious abuse of the Eucharist. For Paul it is wrong to prize religious experience and ignore commitment to the poor.

If we can't find Christ in the poor (Matthew 25, 45) then we cannot know or understand God. As James, speaking of a similar scandal in his community, says (James 2.5.) 'It was those who are poor according to the world that God chose to be rich in faith and to be the heirs to the kingdom.'

When we in 2018 place our gifts on the altar, do we reflect that those who 'have something against us' are probably the poor? (Mat 5.23). Reverence for the poor is intrinsic to reverence for the Eucharist.

When we say 'Amen' to the words 'Body of Christ', thus expressing our belief in the Real Presence of Christ - body, soul and divinity - do we also recognize that this 'Amen' simultaneously entails recognition of the presence of the suffering Christ in the poor, making a commitment to them?

Does our meditation before the exposed Blessed Sacrament, include meditation on the presence of Christ today the persecuted Church (Acts 9.4-5) and in the poor?

This intrinsic relationship between Eucharist and commitment to the Poor was apparent from the liturgical practice of the very early Church. Somehow it seems to have been lost in our Eucharistic rites today. I certainly doubt that a poor person would notice that we are a Church of and for the Poor.

Perhaps we can start raising awareness again by simply making sure that our Churches and their facilities are always places where our eucharistic commitment to the poor is made visible. Even have all Sunday offertory collections designated for charities and our offerings for the maintenance of parish given as Standing Orders, and cheques, envelopes, etc in weekly retiring collections - not the other way round!

How powerful was that act of simply opening St. Clement's Church, in the middle of the night to make it a safe place for the care of the victims of that tragic and disastrous Grenfell fire. At a stroke, faith and practical compassion could be seen to be inseparable.

i 19th Eucharistic Congress, Westminster 1908 Sands & Company (London) 1909.

ii St. John Chrysostom Homily 50, 3-4



World Day of Prayer for the Care Of Creation

Following the example of the Orthodox Church, in 2015 Pope Francis declared September 1 as the **World Day of Prayer for the Care of Creation**. According to Pope Francis, "This offers to individual believers and to the community a precious opportunity to renew our personal participation in this vocation as custodians of creation, raising to God our thanks for the marvellous works that He has entrusted to our care, invoking his help for the protection of creation and his mercy for the sins committed against the world in which we live." Many resources for Creation Time can be found at

<http://www.columbans.co.uk/justice-peace-jpic-2/creation-time/>

and <https://cafod.org.uk/Pray/Laudato-Si-encyclical>

Explore Pope Francis' encyclical in these **animations for children and young people** at

<https://cafod.org.uk/Education/Secondary-and-youth-resources/Care-for-our-common-home>

<https://cafod.org.uk/Education/Primary-teaching-resources/Laudato-Si-animation>



Have You considered Independent Monitoring Board (IMB) for Prisons?

In September 2016 I decided to retire after 42 years working for the NHS.

My husband assured me I would be bored, but I knew it was time to go and retired just before Christmas.

That Christmas was great! All of Christmas and New Year off with my family and no night's, HEAVEN! I felt I had made the best decision.

In 2017 I started to look around for some new experiences and expanded my exercise classes started Flamenco dancing and lunching with my ex colleagues working and retired.

What I did find was I had time on my hands when others were working and I've never liked house-work!

I have attended the same Church in Dalton for the last 46 years, we are a small but lovely and friendly church and are encouraged to volunteer for many things.

One Sunday in our social area at the back of church I found an advertisement from the Ministry of Justice asking for Volunteers to join the Independent Monitoring Board (IMB) for Prisons. Originally I believe they were the prison visitors who have been around since Henry the 8ths time.

I'd never heard of it and when I asked around no one else seemed to know anything about it either. I eventually spoke to another regular who not only knew about it she had already applied to join the local IMB and had been accepted. Even though the application closing date had passed she encouraged me apply.

After putting an application form in I waited, because it is a sensitive area to volunteer in the Ministry of Justice have to make sure there aren't any security problems in your background while I waited I was invited to visit the Local Prison.

I had been aware of the two Prisons nearest to me for many years, Lancaster Farms and H.M.P Haverigg, but had never been to visit either. Both are closed prisons so it never even crossed my mind despite the fact that it is made clear in Mathew 25:34-46 that God wants us to visit not just the sick and poor but the poor of mind and spirit.

When I visited the Prison I was surprised at how little the prisoners have to keep their minds occupied that modern people would consider essential. I found people to be polite and interested in who I was which can be a problem as not everyone is trustworthy inside or outside of prison. Because I'm very proud of my family and love them I have had to learn not to talk about my family in more than general ways.

The first thing I learned about prisons are the gates are very heavy, the cells are smaller than some of the places we keep animals in and it can be very cold in old buildings that have not had a great deal of money spent on them for many years.

I was accepted as a member of the IMB. My journey took a little longer as we had a change of government (BREXIT gets everywhere) and all movement within services were suspended until everything was back in place.

I have been in post for 9months now and I can honestly say it is interesting and challenging. In that time I have been given help, support and training within the Prison by other members of the IMB and the prisoners themselves. I also completed a formal 2 day course designed by the IMB and IMB secretariat which was helpful and thought provoking.

What are the key messages the IMB wish us to consider,

We monitor to ensure that people in custody are treated fairly and humanely.

We are independent from the Prison and Immigration Services.

We are volunteers appointed by the Secretary of State to report on closed establishments on behalf of the community.

We have unrestricted access to Prisons.

We listen to Prisoners' and detainees requests and complaints in confidence.

We continually challenge things we are not satisfied with and take our concerns to Ministers where necessary.

The main things I have learned are, that when someone does something wrong and they break the law of the land they are our laws, when people are sent to prison for breaking the law that is their punishment, to have their freedom removed. They are our laws our prisons and we are responsible for their care we must make sure that everyone in them is safe and treated humanely. The staff in the prison I am volunteering in are in the main highly motivated well trained and the majority are compassionate and fair but they are also working in the same conditions.

The people in prison all belong to someone, it's easy to make mistakes I wouldn't like a child of mine to be in prison.

We need more volunteers of all age groups and diversity please think about it

Fiona Spencer

If you'd like to join an IMB near you, [check](#) to see if they are currently looking for new volunteers.
If so, please download and complete an application form.

Currently applications are invited from candidates who live within 30 miles of HMP Haverigg Cumbria.

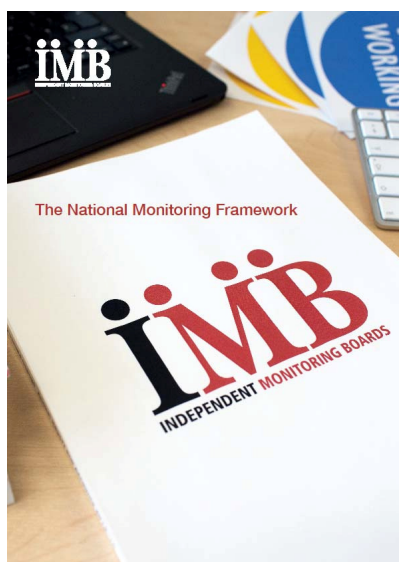
Board meetings are held on the first Thursday of the month at **12.30PM**

Time commitment per month: 4 visits a month plus attendance at the monthly board meeting

Recruitment Campaign Reference (to be quoted on all correspondence and forms): 828/Haverigg/2018

Closing date for completed returned applications: 05/08/2018

<https://www.imb.org.uk/join-now/current-vacancies/?sort=close>



If your local IMB isn't currently recruiting, why not [ask to be added to our vacancy alert list](#)? You will be sent an alert everytime a new recruitment campaign opens near you.

To find out more about an IMB you want to join, have a look at their annual report in IMB [reports section](#).

As well as links to information and application forms there is also a [short interview](#) with a volunteer given recently on BBC Radio Sheffield.

<https://www.imb.org.uk/join-now/current-vacancies/?sort=close>

Local authorities are best placed to decide on fracking plans -MPs report in
House of Commons Housing, Communities and Local Government Committee
Planning guidance on fracking report July 2nd 2018

Moving decisions on fracking plans to a national level contradicts the principles of localism and would probably exacerbate mistrust between communities and the industry, MPs said in a report published on 2nd July.

A [report](#) by the Housing, Communities and Local Government Committee warned the Government against its proposal to bring fracking applications under the Nationally Significant Infrastructure Projects (NSIP) regime. The committee concluded that Mineral Planning Authorities were best placed to understand the local area and how fracking could best take place.

These conclusions were welcomed by two environmental campaign organisations but opposed by the shale gas industry body.

Ministers outlined the proposal in a Written Ministerial Statement issued in May ([details](#)).

The promised consultation has not yet been announced.

Read more at: <https://drillordrop.com/2018/07/05/local-authorities-are-best-placed-to-decide-on-fracking-plans-mps-report/>



The government is planning to drastically rewrite planning rules so that local people and local councils would no longer have a say.

Fracking companies could start drilling across huge parts of the country without any planning applications. Friends of the Earth petition is to tell the government to protect local democracy.

<https://act.friendsoftheearth.uk/act/stop-government-forcing-fracking-communities>

UN WORLD REFUGEE DAY 20th June 2018

from Bishop Paul McAleenan, lead bishop for migration and refugees of the Catholic Bishops' Conference E&W

"On this World Day for refugees, I call on our society as a whole to reflect on how we can better help refugees, both through welcoming them into our society and communities, and through supporting refugees globally. In his message for Migrants and Refugees, Pope Francis said "our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate". A society is judged by how it treats the most vulnerable within it, and in England and Wales we must do more.

As Catholics, we should welcome refugees into our communities, reaching out to the most vulnerable groups through the community sponsorship scheme for Syrian refugees. We should also keep refugees in our prayers, and look on practical ways to help. Our society must be mindful of the challenges and abuses refugees face, and look to protect them. Currently, in England and Wales refugees and asylum seekers can be indefinitely detained, often made destitute, and face unprecedented levels of hate crime.

Refugees and asylum seekers must be integrated and their cause promoted so they can flourish and contribute to our society. We must recognise the value and gifts that they bring - instead many currently face barriers to work, effectively barring them from our society.

Refugees abroad, and the organisations that care for them, also need support, and I commend the work done to support those groups. In his message on the World Day of Migrants and Refugees, Pope Francis stated that "Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age." I hope that we will continue to see Christ in the refugees we welcome and support." www.cbcew.org.uk/CBCEW-Home/Subjects/Refugees-and-Migrants <https://www.indcatholicnews.com/news/35122>



Preston parish responds to Pope Francis calling everyone to act in solidarity with refugees and migrants, and have taken part in *Share the Journey* walk in solidarity with people who are forced to flee from their homes.

Share the Journey resources at

<https://cafod.org.uk/Campaign/Share-the-Journey>

Defence Diversification: International learning for Trident jobs

[A research report by Nuclear Education Trust, June 2018](http://www.nucleareducationtrust.org/sites/default/files/NET%20Defence%20Diversification%20Report.pdf)

<http://www.nucleareducationtrust.org/sites/default/files/NET%20Defence%20Diversification%20Report.pdf>

Executive Summary Employment in the UK arms industry has been in decline for several decades. The arms industry lobby group ADS estimates that in 2016 the industry employed 142,000 people directly in the UK (1). This is down from previous UK Government estimates of 155,000 jobs in 2000/01 and 405,000 jobs in 1980/81 (2). This decline is a long-term downward trend in employment in the UK arms Industry (3) due to the increasingly capital-intensive nature of the work carried out in the UK, automation, globalised supply chains, limited increases in defence spending and a highly competitive arms export market.

Despite the 2016 Parliamentary vote to replace the UK's Trident nuclear weapons system, uncertainties remain over the future of the programme, particularly in terms of affordability, technical feasibility and political commitment (especially if the Treaty for the Prohibition of Nuclear Weapons is ratified internationally). There remains the possibility that in the event of a change of government at the next UK general election, the project will be scaled back or wound down.

This report explores how defence diversification as it has been demonstrated in international case studies, can be used to tackle the opportunities and challenges brought about by changes in defence spending and its effects on employment in the UK.

Our findings show that the best ideas and innovations come from the workers and affected communities – but on their own, these are not enough for success. A broad partnership is needed to tackle the issues, and for the best chance of success the arms companies themselves, national and local government, unions, civil society, academia and other stakeholders must fulfil their role in supporting workers and affected communities in making decisions for their future. This coalition must be given appropriate support in organising, analysis and planning as well as implementation.

However, even where diversification has been deemed to be a success, the costs of the reallocation of resources from military industry to civil production should not be understated. There is a real cost for workers and communities, especially where new economic activity cannot be created in the same location through an idealised plant-based conversion programme. Every international case study identified has involved substantial job losses in the short term.

On the other hand, economic transition always results in upheaval, and 'do nothing' is not an option: trends in defence spending and markets show that employment in the defence manufacturing sector is already shrinking. Diversification should not be portrayed as a manifesto to save every job but a tool to mitigate the impacts of change and provide opportunities.

There is good data on the number of jobs affected by changes in the UK arms industry or specifically Trident. The UK arms industry now directly employs an estimated 142,000 people while according to a CND study only approximately 11,000 jobs are currently supported by Trident. The employment supported by replacing Trident meanwhile is estimated at between 26,000 and 30,000 with many of those jobs not appearing until after new submarines come into service in 2031.

Cancelling Trident's replacement does not inherently mean putting this number of people out of work but consideration could be given to the regions most heavily dependent on the UK arms industry. The costs of the international diversification programmes are tiny in contrast to the cost of Trident's replacement which is estimated to cost between £140bn and £205bn over its lifetime.

There is already interest and support from civil society in diversification at the locations most affected by cancellation of Trident's replacement with proposals having been made for each location putting forward opportunities for diversification.

Several trade unions as well as Labour leader Jeremy Corbyn have called for a government Defence Diversification Agency that could provide coordination, assistance and funding to diversification efforts.

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In 2017 the TUC Congress voted for Motion 17 which committed it to lobbying the Labour Party to set up a Shadow Defence Diversification Agency before the next general election, and work to develop a national industrial strategy which includes the possibility of arms conversion. To help such a project succeed the lessons from international experiences of defence diversification must be learned.

- Workers and communities must take the lead in making decisions for diversification, but a broad partnership involving all stakeholders is necessary for success.
- Political support for diversification must come from national, regional and local levels.
- Action must be taken at early stages to proactively assist communities in diversification, rather than reacting to a crisis. Suggested timelines to organise and plan for diversification range from three to five years as a minimum.
- Funding must be available not just for putting a plan into action but for organising, analysis of the situation, planning and then implementation.
- Existing organisations, relationships and expertise must be identified and taken advantage of and efforts should be made to ease the transition into more competitive civil markets. Joint ventures and network learning should be encouraged.

Defence Diversification: International learning for Trident jobs report

<http://www.nucleareducationtrust.org/sites/default/files/NET%20Defence%20Diversification%20Report.pdf>

1 ADS Group, 7/9/2017, "UK Defence Outlook 2017", <https://www.adsgroup.org.uk/reports/uk-defence-outlookreport-2017/>

2 DASA, 2003, "Estimated UK Employment Dependent on Ministry Of Defence Expenditure and Defence Exports" <http://webarchive.nationalarchives.gov.uk/20140116143358/http://www.dasa.mod.uk/publications/finance-andeconomics/archive/defence-statistics-bulletins/defence-statistics-bulletin-number-05-expenditure-and-defenceexport-1-march-2003.pdf>

3 throughout this report we shall use both the terms defence industry and arms industry. While "defence" is euphemistic and there are good reasons to avoid its use, it is difficult to avoid when it is widely used in discussions of the industry that we are drawing upon.

New app for Drivers to help combat Modern Slavery in Hand Car Washes

Drivers are being encouraged to join an unprecedented national information-gathering campaign launched by the Catholic Church and the Church of England, aimed at eradicating modern slavery in hand car washes. Anti-slavery campaigners and other key agencies, including the police and councils, are backing the Safe Car Wash App, launched by The Clewer Initiative, the Church of England's campaign against modern slavery, and the Santa Marta Group, the Catholic Church's anti-slavery project.



The Safe Car Wash app can be downloaded for free on to Apple and Android devices. Users can open the app when they are at the car wash and pinpoint their exact location using GPS. They will be taken through a series of indicators of modern slavery ranging from practical details – whether workers have suitable protective clothing - to behavioural clues - whether they appear withdrawn. If the answers indicate a high likelihood, users will be directed to the Modern Slavery Helpline. Data from the app will be anonymised and shared with the National Crime Agency (NCA) and the Gangmasters and Labour Abuse Authority (GLAA). Clergy will also be asked to raise awareness of the campaign in sermons and Sunday School lessons and hold events to publicise the app.

Cardinal Vincent Nichols said: "I welcome this very helpful and timely initiative in an area of real exploitation. As we learn to see this example of forced labour and modern slavery in our midst, we will also become more aware of the presence of this evil scourge in other sectors in our neighbourhood."

Kevin Hyland, Independent Anti-Slavery Commissioner said: "The value of this app is that in addition to immeasurably improving the lives of victims of modern slavery being cruelly exploited in car washes today, it also empowers a community to act."

The App is also endorsed by the National Police Chiefs' Council, the Local Government Association and the Independent Anti-Slavery Commissioner. **Details on how to download the app can be found here:**

www.theclewerinitiative.org/safecarwash

Read more at <https://www.indcatholicnews.com/news/35017>

“less sensitive” goods

New research shows that **hundreds of millions of pounds worth of hidden weapons sales** to Saudi Arabia have been concealed from public and parliamentary scrutiny.

Bombs and missiles that have been used in attacks on civilians in Yemen are being supplied under a secretive government licence that is supposed to be used only for “less sensitive” goods.



The Saudi-led attacks on Yemen, now in their fourth year, have had a devastating impact on the country. Thousands have been killed by the bombing, with many more dying as a result of the humanitarian catastrophe the war has caused. Save the Children estimates that [50,000 children died](#) from hunger or disease in 2017 alone.

Now the Saudi-led coalition is attacking Hodeidah, the biggest port town in Yemen. Hodeidah has provided a vital lifeline for many across the country, with over 70% of Yemen’s imports, food and aid shipments flowing through it. The UN has warned that up to 250,000 people could be killed.

The UK government should have intervened to stop the attacks. Instead, UK arms will play a central role in the bombardment of Hodeidah. The UK government has admitted that Storm Shadow and Brimstone air-to-surface missiles and Paveway IV bombs have all been used by Saudi Arabia in Yemen. Both Paveway IV bombs and Storm Shadow missiles have been directly implicated in attacks on civilian targets.

Now, it has emerged that these bombs and missiles were licensed for export under Open Individual Export Licences, given to BAE Systems. These licences allow an unlimited quantity of goods to be exported within a given time period, with no public reporting of what has been supplied.

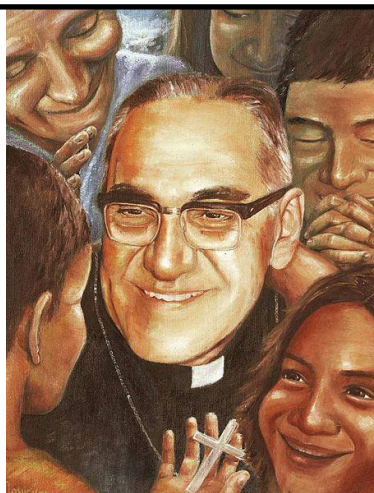
The licences were granted before the war on Yemen began, and hundreds of millions of pounds have been exported without scrutiny since. Despite huge public and parliamentary concern about the use of these weapons, the government has never disclosed this information. Instead it has allowed some of the most controversial exports to proceed under an opaque licensing regime which is supposed to be for ‘less sensitive’ goods.

These latest revelations expose again the government's claims to 'rigorously' control arms exports. Its own export licensing rules say that sales should not be allowed when there is a clear risk that the items might be used for internal repression or in the commission of a serious violation of international humanitarian law, or where they would provoke or prolong armed conflicts.

If, as the government claims, arms export controls don’t prevent arms sales to Saudi Arabia – which is one of the world’s most repressive regimes, using UK-made planes and missiles in bombing that has killed thousands of people, destroyed schools and hospitals, targeted funerals, weddings and food warehouses – then what would they prevent?

Please write or email your MP today to call on the government to put its own export licensing rules into practice and end arms sales to Saudi Arabia.

<https://www.caat.org.uk/get-involved/act-now/lobby/deadly-secret>



“ We know that every effort to **better society**, especially when injustice and sin are so ingrained, is an effort that **God blesses**, that **God wants**, that **God demands of us.**”

The Archbishop
Romero Trust

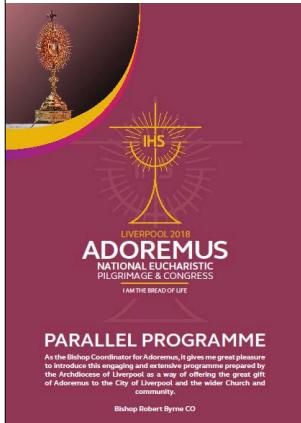
Canonisation Archbishop Oscar Romero in Rome 14th October 2018
For information resources and reflections www.romerotruster.org.uk
Romero News <http://www.romerotruster.org.uk/news/saints-together-romero-news-22>

National Eucharistic Pilgrimage and Congress "Adoremus" in Liverpool Echo Arena

Friday 7th – talks & workshops £40 per person. Friday talks and workshops. Catechists, clergy, chaplains, school staff and musicians are the audience for these talks.

Saturday 8th – all day event at the Liverpool Echo Arena. £40 per person with keynote speaker Bishop Robert Barron (Auxiliary Bishop of Los Angeles).

Sunday 9th – 9:30 & 11am Masses at the Metropolitan Cathedral with a Eucharistic Procession at 12:30pm. These Masses require tickets because of delegate numbers.



For tickets for the Echo Arena in Lancaster Diocese contact:

Fr John Millar 01772796053 E: ejwmillar1@gmail.com

Mr Paul Briers 01946834834 E: guildshop@yahoo.co.uk

THE PARALLEL PROGRAMME - exploring a wide understanding of Eucharist with free talks, discussions, workshops, prayer opportunities, cultural and youth events as well as planned walks around the city complementing the main events of the National Eucharistic Pilgrimage & Congress Adoremus 2018. Download the full 15 page programme with more information about all the events, venues and walks. <http://www.liverpoolcatholic.org.uk/userfiles/files/web%20MASTER%20Parallel%20Programme%20Brochure.pdf>

Friday & Saturday 12-9pm Welcoming the stranger: Irish immigration through to modern day asylum seekers and refugees -An exhibition in an historic Liverpool Irish immigrant parish examining both the history and current issues of migration, asylum and refugees. Displays, statistics, stories and voices about what it means to journey in search of a new life in the United Kingdom. There will also be information about the Home Office Community Sponsorship Scheme and how churches can be involved. **St Anthony of Egypt Church, Scotland Road, Liverpool L5 5BD.**

Friday & Saturday 11am-3:30pm Broken TV series: a discussion with Director Jimmy McGovern

A viewing of a selection of episodes of the television series Broken about an inner-city priest from the North of England and the people around him in his community. Exposition, Mass, and refreshments are followed by the screening of an episode with behind-the-scenes commentary by the director Jimmy McGovern. Includes discussion about the issues raised by this important series and living the Eucharist in daily life. **St Francis Xavier Church, Salisbury Street, Liverpool L3 8DR**

Saturday 12-6pm Environment: 'On the altar of the world' - Exploring a sacramental theology of creation with representation from NJPN, CAFOD and the Northern Dioceses Environmental Group. Talks, discussion and hospitality. Includes family-friendly activities. **St Philip Neri Church, 30 Catharine Street, Liverpool L8 7NL.** Preceded by NJPN gathering 11- 12

Saturday 12-6pm Food for the Hungry: practical responses to physical hunger 1- A city centre event looking at the issues surrounding hunger and food poverty today. With input from Feeding Liverpool, Church Action on Poverty, and Micah (two Cathedrals foodbank). This event includes panel discussion about the causes of hunger and offers the opportunity to respond by making and delivering food in the city centre to hungry and homeless people. There will also be a space for quiet prayer in support of this work. **St Vincent de Paul Church, St James Street, Liverpool L1 5EE**

Saturday 12-6pm Food for the Hungry: practical responses to physical hunger 2-'I am the Bread of Life'

Learn how to make bread from scratch at Nugent kitchen with other activities while the dough is rising. (Includes session based on 'I, Daniel Blake'.) **Epsom Street Community Centre, Epsom Way L5 2QT**

Saturday 12-6pm Reconciliation and the Eucharist with Pax Christi Pax Christi will host sessions looking at reconciliation, forgiveness, peace and the Eucharist. Includes stories of reconciliation in families, in our country and globally. Plus meditation with the Pax Christi ICON. **St Philip Neri Church, 30 Catharine Street, Liverpool L8 7NL**

Saturday 3-6pm Eucharist, the Bread of life An opportunity for interdenominational sharing about the place of the Eucharist in living our Christian faith. Join clergy and lay people to discuss Jesus's saying 'I am the Bread of Life' and what Christians call the Lord's Supper, Memorial, Eucharist and Communion. **Our Lady & St Nicholas, Liverpool Parish Church, Old Churchyard, Chapel Street, Liverpool L2 8TZ**

Eucharist: The Bread of Life - Interdenominational sharing on how we understand Eucharist. Conversation between Archbishop Malcolm McMahon, Bishop Paul Bayes and a Free Church leader. St Nicholas, 5 Old Church Yard, Liverpool L2 8GW 5.15 – 6.15 Saturday – ticket only via Eventbrite – going online Friday 29 June

<http://www.liverpoolcatholic.org.uk/userfiles/files/web%20MASTER%20Parallel%20Programme%20Brochure.pdf>

National Justice & Peace Network



40th Annual Conference

Organised in partnership with
Apostleship of the Sea,
Church Action on Poverty,
Housing Justice,
Prison Advice and Care Trust



Friday 20 - Sunday 22 July 2018
The Hayes Conference Centre
Swanwick, Derbyshire

SPEAKERS: Rev Al Barrett, David McLoughlin, Sarah Teather, John Grogan MP, The Conference will be chaired by Housing Justice
CELEBRANT: Fr Colum Kelly, Apostleship of the Sea, port chaplain for Immingham.

PLUS *Just Fair Market Place* *Workshops* *Festival*

Includes Programmes for Children and Young People

Information and booking forms available at:

www.justice-and-peace.org.uk/conference/

Or for more information contact: The Administrator, NJPN,
39 Eccleston Square, London SW1V 1BX

Tel: 020 7901 4864; Email: admin@justice-and-peace.org.uk

Registered Charity no: 1114947 Company no: 5036866

www.justice-and-peace.org.uk

St Wilfrid's Preston PR1 3JJ

Monday 16th July at 7.30pm

Talk on **BEES**

as part of our *Live Simply* season



in the Parish Centre

Refreshments at 7pm

All Welcome

Autumn Fiesta

Saturday 10th November 2018

from 10.30am to 3pm

Festival of Food, Music and Family Activities

to raise awareness and funds for

Asylum Seeker and Refugee Groups

at St Thomas Church Lancaster



Campaigns Roadshow

Thursday 13 September 2018

Join Churches Together in Cumbria Environment Group and Christian Aid for an evening of inspiration and action!

Reflect on how far we've come as a movement for justice, and gain strength for the work that's still to be done.

Explore what it takes to campaign confidently in your church and local community on issues of climate change & the environment. We'll share tips, plan actions and work together for change. Hear the latest on the Big Shift, Christian Aid's campaign to stop the big banks funding climate change.

Kendal Parish Church; Kirkland, LA9 5AF 7pm

More info: dr.i.n.james@btinternet.com



christianaid.org.uk/bigshift

Eng and Wales charity no. 1100861 Scott charity no. SC008960 Company no. 8171816 Christian Aid Ireland NI charity no. NIC101831 Company no. NI080154 and RO charity no. 20014162 Company no. 428038. The Christian Aid name and logo are trademarks of Christian Aid. Christian Aid is a key member of ACT Alliance. © Christian Aid January 2017. 210402

CAFOD

Just one world

FRIDAY 13TH JULY 2018

SOUNDS OF THE 60's

Our Lady Star of the Sea Parish Centre

67 St Albans Road, St Annes FY8 1XD

Mike and the Legends

Let's Rock the Night Away!



With all
your old
R & R
Favourites

Doors Open: 7pm BAR Tickets: £6

Sandwiches and cake, served at the break!

Ring Ann on 07989530138 for tickets and information

EVERY penny goes to CAFOD's International Refugee Crisis Appeal

GLOBAL HEALING

How faith helps
us care for our
common home

On "Creation Day" -1st September 2018

The film "Global Healing" will be launched by the Bishops of England and Wales as a foundation for a practical response from individuals, families, parishes & dioceses. Resources will be available from August on www.ourcommonhome.co.uk

"Evidence is constantly increasing which shows the urgency now required to reverse the damage to our planet. Pope Francis speaks of hope and confidence that we can achieve this change but it is for everyone to be recognising the practical possibilities that each one of us has, even in our daily routines and choices to achieve Global Healing."

Bishop John Arnold Salford Diocese

Events & Opportunities for Awareness Raising

20-22nd July	NJPN 40th Annual Conference see p.11
6&9th August	Anniversaries of Hiroshima & Nagasaki www.paxchristi.org.uk
22-26th August	World Meeting of Families Dublin http://worldmeeting2018.ie/en
24-27th August	Greenbelt Festival www.greenbelt.org.uk
1st September	World Day of Prayer for the Care Of Creation www.ourcommonhome.co.uk
1st-4th October	Creation Time www.justice-and-peace.org.uk/category/resources
7-9th Sept.	Eucharistic Congress Liverpool see p.10
16-23rd Sept	World Week of Peace in Palestine and Isreal www.tinyurl.com/UK-WWPPI
27th Sept	Creation Liturgy Lancaster
29-5th October	Good Money Week www.goodmoneyweek.com
5th October	CAFOD Harvest Fast Day
14th October	Canonisation Archbishop Oscar Romero in Rome
14-21st October	Prisoners Sunday and Prisons Week www.prisonersweek.org
14-21st October	Week of Prayer for World Peace www.weekofprayerforworldpeace.com
21-28th October	One World Week –the world is changing-how about us? www.oneworldweek.org
3rd November	National Mass of Thanksgiving for Canonisation of St Oscar Romero in St George's Cathedral, Southwark 12:30pm
10 th November	Autumn Fiesta to raise awareness Lancaster see p.
17th November	Solemn Evensong Thanksgiving for Canonisation of St Oscar Romero in Westminster Abbey 3pm Cardinal Vincent Nicholls will give the address

Lancaster Diocesan Faith & Justice Commission

email: lfjcomm@gmail.com

www.lancasterfaithandjustice.co.uk